

M1331
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Los Angeles
Group II

Mr. Nyland: All right. All there. Last evening that I will be here. But as you know, I hope to come back soon. So, if there are any questions that are still then at the end of the meeting in your mind and ... salt them away until February.

So, let's see what we can do perhaps to condense or concentrate as much as we can. We left something from last night, didn't we. Yea, what were we going to talk about?

Questioner: Draining.

Mr. Nyland: Oh, the exercise. Yes. Well, this question of an exercise that we do sometimes in order to prepare yourself better for the possibility of Work, hoping that you will be more successful. And sometimes the exercise is simply used for the purpose of putting yourself in a better equilibrium—a state of equilibrium. It is called a 'Draining' exercise, and the result is relaxation. The problem of relaxation means that all the three centers of a person should be relaxed. And the idea underlying this is that when you try to reduce the activity of all the three centers, that then of course there is less energy used for the maintenance of your body and the different organs, or for the behavior of your personality, and that as a result more energy can be converted into the wish for wanting to Wake Up. It is obvious, of course, that when, in Observation there is also involved the question of Impartiality and the question of Simultaneity, that then whenever you 'watch,' as it were—that is, when you Observe from the standpoint of 'I'—that then you don't want to have too much commotion on the part of the object that is being Observed, because it ... you might say it would 'distract'—it would be inconvenient, it would interfere.

The question of Draining, therefore, is for ... is simply that you try to get the totality of yourself in a relaxed state. This form of relaxation is not like we usually understand it in ordinary life—in what we then call simply 'relaxing,' particularly when you are tired that you, as

it were 'let things go' and you try to rest. That in itself, of course, is quite all right for the condition of the body, but it is also a little bit more passive than is required for this problem of real relaxation for the purpose of putting yourself in a better state.

So, it starts almost at the point where the ordinary relaxation—an unconscious one—leaves off, and then there is very definitely an effort that has to be made to be relaxed further, or to put your body and the organs in a certain state in which they become in as low a state of activity as you can make.

The activity is directed from your mind and the mind is unconscious, so it is not an exercise to become Conscious. It is at most a preparation for it, and when the condition is really right there is, naturally, a possibility of becoming Aware and maybe even Awake, but it is not the purpose of the exercise.

Usually, if you can you should do this exercise when you sit. It can also be done when lying down, and of course it can also take place when you are standing. But the reason why sitting is probably preferred, is simply that with standing it's a little difficult ... because you do not know exactly what ought to take place, and when you lie down your body is touching, you might say the 'outside world'—that is, wherever the body touches your bed or a couch—there is a possibility of certain forms of energy flowing out from your body and be lost to you, and you would like to keep as much energy as you possibly can, contained within your body, within your personality.

Now, when you sit you start relaxing in a very simple way, and then what we call the 'Draining' would start. The Draining is an intentional lowering of a certain level as represented, you might say, with the totality of a certain 'tension' which exists in the body. And you start from the top down, and you compare this quantity of tension to a liquid, as if the level of that liquid, starting from your head, is gradually lowered. You get an impression of that, for instance, when you are in a bathtub and you let the water out, and gradually the level of the water goes down and down and down, and finally you are in the bathtub without water. This is an inside process, but it is very similar and you can very well imagine that that level—and we call it now a 'liquid' although it isn't, it's only a comparison—starts to flow down, gradually lowering the level from the top of your head.

Going, you might say 'towards the floor,' in this vertical direction simply means that as a horizontal plane on that line, it indicates that that is the level of that liquid. It starts, of course,

with your forehead; and the Draining is all around your head; it is like a circle, then, around your head, the liquid lowering gradually and slowly. Don't hurry. And it will take in the expression on your face ... and it will require, then, the relaxation of muscles of your face, and when it comes to your neck, relaxation of the neck muscles.

It takes at that particular ... in that particular process a great deal of the energy which is now stored away for thinking purposes, it takes it away with it, and as a result the thought processes, or whatever activity there is in the mind, is reduced to a minimum. It's a very difficult process, and you will have to learn how to do it. Don't expect that you will be successful, and this kind of exercise has to be done many times before you really get the hang of it. The difficult place where you have to make the level go further, is your neck and the shoulders. In every person it is a place that usually is tense. And it is obvious that it is tense; because a great deal is dependent on any kind of a circulation of any kind of a liquid that has to go from the main body—the total—up to the head ... and that a great deal of blood, which is needed for thinking processes, has to pass through a narrow passageway as the head is now passing it to the trunk. The shoulder blades are simply assisting that particular process of holding your head up, and because of that, there is also tension in them.

There is a tension which is completely unconscious, because you don't know until you actually start to try to de-tense it. And when you have to do it by yourself, it's very difficult. If you could have someone massage it, it would of course be much easier, but this exercise is done not in the presence of anyone else. It is all by yourself so, again, you have to learn how to lower that level.

It starts to lower in your shoulder—down—and then takes in the top of your arm. Now, as it goes down, that what is material that you really want to get rid of is already at the height of your arm and then starts ... if you relax your arm it starts to flow out through your arm and it extends past the elbow, lower part of the arm, wrist, hand, and fingers. You hold your hands, if you wish, on your knee, or you let them hang like I do at the present time. In that particular case as this, I call it 'material' which has to be discharged reaches the tops of your fingers, it flows out.

In the meantime the process continues by lowering the level, and it reaches the center of your torso, your solar plexus and your heart. This of course is the second center, and the purpose is primarily to Drain *that*; not to have extraneous feelings; as a matter of fact, if you can, not to

feel at all. And then it is lowered and lowered further down; all the way down your back; where you sit; Draining through the thighs, sex organs also if you know ... if you know how to do this Draining through your legs.

So, by that time your head ought to be clear and your heart ought to be empty. In this particular process, as it goes down toward your legs you will see that you will tense up, and that your shoulders will be tense again. You will have an expression on your face, maybe of concentration. And you have to go back. That is, you have to try again and again. And as I say, this kind of exercise might take a very long time, at least fifteen or twenty minutes in the beginning before you actually have some success so that then finally the legs and the end—the feet and the toes—have been reached and, you might say, you ought to be ‘emptied.’ Because also through the legs and the toes, it flows out. It is as if there is a stream, a definite flow that takes place and leaves you through the different extremities of yourself: Your two arms and hands, and your legs and the feet.

And after you have ... you consider that this has been done successfully, you really try at that time to test yourself, to see if actually you are nothing else but a lump of flesh. It is still alive, of course. You have kept breathing—you cannot Drain that—also your blood circulation will continue, that cannot be changed. You don’t pay attention to your breathing, and you don’t pay attention to any kind of a blood circulation that you even might notice. Everything is done extremely simple. Keep on relaxing until you are sure that the totality of your body, and all of the different organs, are emptied out as much as you can.

This we call a ‘Draining’ exercise in order to reduce the activity in all three centers to a minimum. After this, when you are certain that you have done all you can, you say, “I Am.” You say that three times. The meaning of “I Am” is twofold. “I” is said after you inhale, when you come to the end of the inhaling. It is a point, and you know this very well, in which the direction of the air changes, is opposite when you exhale. It is as if at that point if you breathe in very slowly and calmly, it is as if you go across a little threshold and there’s a turning point. There is sometimes a little pause before you change over into the exhalation, and it is at that point that you say “I.” You exhale very slowly. There is no hurry. You can make it longer, and when finally you have reached the point in which, again, your lungs are empty—and your midriff is in a position of also, I call it ‘emptiness’—you say “Am.”

The purpose of this kind of saying is like a mantram. “I” means that at the time when you

mention it, almost you implore the possibility of being affected and receiving energy from a higher source of living, from a different level. It is as if at such a time you dedicate yourself to the possibility of further growth, and you remember, then, what life is for you and where it came from, and what quality it is. At the end of the exhalation, when you say “Am” you are down to Earth. That is, the “Am” is a vibration in your body; and when it is done correctly you will know that the solar plexus is engaged in it, and that actually the “Am” is a sound which is sounded in your chest; and it makes you realize that *that* is what you are: Existing on Earth, and at the same time wishing to understand the reason why you are there and to try to bring about a connection between this “I” and “Am” as you, yourself, wishing to Wake Up.

You do this three times—and very simply, and again I say “not in a hurry”—and during that time you remain relaxed as much as you possibly can. There’s no time limit set for it. It is something you have to learn, you have to do it many times. After some time you may have some more dexterity, you will be able to do it in a shorter time. And, it’s quite necessary to know this; because it’s also necessary to see, as the final aim, that such a relaxation and the exercise should produce immediate results. When it is in that state—that is, when you have actually been able to overcome everything that is like a manifestation, or the feeling of your intellect, or the feeling of your solar plexus—that then, immediately, when the wish or the thought comes of relaxation, you are relaxed and you could then, at such a time, immediately proceed with saying, “I Am.”

“I Am” sometimes is used separately from this exercise, and I would advise you not to say it unless it has been preceded by the possibility of a relaxing process first. Otherwise the “I Am” gets mixed with what you are thinking and what you are feeling, and it is always ... whenever you want to Work you want to reduce that thought or the feeling to a minimum in order to enable at least a part of your mind to start functioning in an Objective sense; and also that there is a possibility, because of the lowering of the activity of the solar plexus, that your heart can gradually start to take part in yourself and in your life, and be fed from, I called it last night, a ‘Benevolence’ of that what is the little ‘I’ to help to create for you a Conscience.

Your Conscience will be in your heart. Not in the solar plexus. The solar plexus is, for the time being, just a little bit of an instrument that helps you to feel in an unconscious state. And the difficulty about solar plexus is, although it is supposed to be the center of one’s feeling it is not complete at all; and there is very little that is really a center, and that most of the feeling activities are taking place in the totality of the body, spread over the body in different nerve

nodes which are connected with the solar plexus. But the totality of that is not centered, and for that reason it cannot function properly. Because it is not under the proper command; although the nerve nodes are connected with the solar plexus, there is a certain time element that comes in; and also the directing, even if there were a Conscience, is very difficult to execute because the nerve nodes have become gradually part of the physical body and for that reason it's extremely difficult to separate the feeling center from the physical center.

I do not know if I've explained that or that you might have heard it sometimes on a tape, but the possibility, of course, exists—and it should exist, because that is the aim of Work—is that the three centers will start to function independently of each other; and that in the present state of unconsciousness they are too much together and too much united, and they interfere with each other or they take over functions of each other which are not their own functions. And as a result it is sometimes called for ourselves that we ... the more 'whole' we are as a personality, the better it is, it's exactly the opposite thing of what should happen.

Because all this connecting of the different centers is automatic, and the greatest difficulty one has is in separating the feeling center from physical center. It has to be done, because unless the three centers can grow out independently of each other, there will never be a chance for any kind of a harmonious connection afterwards. And that, of course, the ultimate aim is that the three centers again would be combined in order to create an Individual, and that in each center there would have to be a Consciousness ... a real Consciousness; also if possible a real body; and that in the emotional center which is then located in the heart, there should be a function for Conscience; and that as a result of Consciousness and Conscience there can be a Will which becomes active through the body. That only in a case where they are first separated and then have developed, that then under the influence of 'I'—that is, a higher intelligence at the present time—that they can be combined in a certain relationship and produce, then, an entity which at that time, when it is One, elevates the person to a higher level of Being, and then he becomes an Individual or an Individuality—it is better to use the word 'Individuality' first, instead of being just the personality.

All these exercises are connected. They all have a very definite meaning, and it is good to understand what is really meant. Because you must understand what really is the meaning of trying to Work: It's to change the totality of oneself into a higher level of Being as combined, and as having within it three definite functions which have come to its fullest growth. And as

you know, that Man in an unconscious state and living on Earth, in the first place he has no need for a full-grownness like that, but in the second place if he were full grown there would be a possibility that he would leave Earth, and for the sake of Earth itself—and for the sake of the laws of Mother Nature—it is required, when Man is on Earth that he stays unconscious as long as he possibly can. And the reason that he stays unconscious is because his so-called ‘consciousness’ ... that is, the mental processes of Man in an unconscious state are not sufficiently developed even to have a ... a certain inkling of what he should become, and that for him a force which is needed in order to grow is not sufficient when he only has half of a Kesdjanian body.

Now this, of course, implies that when a Man starts to grow he has to take what he is and work with that. He starts from the place where he is at the present time living, and these exercises are meant to acquaint a person with what he is in reality—that is, in an absolute sense, or that the information he receives is truthful—and that only on the basis of *that* kind of a truth he will know with what he has to start ... and, as I said I think before, that that supplies a Man with the ‘foundation’ on which he then starts building, and the building is the continuation of that what is the beginning, now, of his emotional body—‘Kesdjanian’ we call it. If you want to express it as an Octave it is the ‘Sol-La-Si’ of that Octave, and when you want to compare the possibility of growth for Man in an intellectual sense—that is, that he then could make, or produce, or build a Soul—that at the present time in an unconscious state Man only has ‘Do’ of an Octave, and that the process of development of becoming Conscious simply consists in first developing the ‘Do-Re-Mi’ of an Octave. And that that kind of an Octave, if you want to describe it, is the striking of the ‘Do’ simply means that although Man has an intellect, there is at the present time a possibility that he starts to think about what might be the purpose of his life, and that every once in a while a certain thought almost I would say ‘accidentally’ comes to him.

Gurdjieff calls this sense ‘Seeing the Lights of Karatas.’ By that, of course, is meant Karatas as a body in the universe towards which Beelzebub and Hassein are flying, and it represents the condition of how Man should be if he were free from Earth, or if he had developed harmoniously and becomes an entity. You might say it is, allegorically of course an idea that on that kind of planet there is His Endlessness, and flying towards it simply means growing as much as one can, freeing oneself from the bondage of Earth; and that the bondage at the present time on Earth is represented by that what Man has now fully developed which is his physical body,

and which is the 'Do-Re-Mi' of this emotional body, and the note 'Do.'

I don't know. We talked, did we? I do not know if we did talk about the diagram of the three bodies which are related to each other; and maybe we didn't, and maybe it is better to postpone it until I come back. Because I would like to show you, on the diagram, what is really meant, but for the time being maybe you can understand a little bit that the physical body, as represented by an Octave, reaches up to 'Si-Do.' That is, the 'Si' is struck but the 'Do' not, because 'Do' in that particular diagram would mean death to the physical body. At the same time, that what also exists is the 'Do-Re-Mi,' the beginning of his emotional body. In the terminology of Ouspensky we call that 'Man Number Four'—although Ouspensky doesn't call it that way, it is really the meaning. That what is his physical body is Man Number One, Two or Three, and the number simply meaning that one or the second or the third of the centers predominate. Man Number Four is an emotional Man; it is a feeling Man, but interested in the possibility of growth.

You see, ordinary Man physically—the three organs that are taking the place in his body for the fulfillment of ordinary functions in ordinary life—are represented by the 'Sol-La-Si' of that particular Octave—'Sol,' 'La' and 'Si': 'Sol,' intellect; 'La,' emotion; 'Si,' sex. But parallel to that is the 'Do-Re-Mi' of his emotional body; and the 'Do-Re-Mi' of that represents a certain possibility of development for a Man in which he then starts to believe—and you might say he has a certain sense of the possibility—of growing and ... outgrowing the condition in which he is and then ordinary evolving to a higher level of Being, that in this particular Octave there is a 'Fa.' 'Fa' always means a difficulty. We call it a bridge which has to be 'overbridged,' as it were, and that if you look at an Octave it is made up of two triads—a 'Do-Re-Mi,' and then a 'Fa,' and then another triad 'Sol-La-Si'—that Man physically has two triads, and that 'Fa' for a Man in a physical sense is the place where he starts breathing, and that because of the breathing and the inflow of air he will be able to fulfill his functions and grow further in the direction of the 'Sol-La-Si' of that Octave. And at the same time, there is also formed in him the beginning of an emotional body, and it is in that part of the emotional body which we call in ordinary life our 'higher' feelings and which enable Man to believe in the possibility of further growing out of the condition in which he is.

So, there is a line between the 'Si-Do' [physical] and this 'Fa' [emotional]; it is horizontal ... it is on the same level, and extending this level further as a line—I mentioned it last night—the

‘Do’ [intellect] is simply on the same line as ‘Si-Do’ and ‘Fa.’

The ‘Do,’ now, because it is on the dividing line between an unconscious area and a Conscious one, can look at certain things in two ways. One is his ordinary mind being used for that what is needed for his unconscious state, and that we call our ‘thinking’ process with all the different things that are in the mind, like memory and pondering and all the rest. Whatever it is that Man needs in his intellectual ‘center,’ as we call it even on Earth, is simply that he will be able to arrange things, that he can anticipate, that he has a facility of memory and that of course in his mind he functions by associations, and in that sense he acquires knowledge. At the same time his intellect, being a ‘Do’ and being at the dividing line between an unconscious and Conscious state, is also able to look towards the Conscious possibility. It is very much as if this intellect has two faces like Janus, one looking toward unconsciousness—as Man is ... as he is—the other looking towards the potentialities if they could become actual; so that now for the purpose of the wish, which is in the emotional body as a beginning, that *that* looks for guidance, again I say of a ‘pure’ kind of intellect, and then it becomes dependent on that what is the ‘Do’ giving, then, advice, or the indication, of what is meant by Work. So that then that if Work is understood with that particular face of one’s intellect; that then there is an emotional quality which expresses itself as a wish, and that by means of this wish, that what is now known becomes applied in the behavior form of the physical body, and only to the extent that such behavior forms are now Observed.

The ultimate aim, you must realize, is that Man totally becomes Conscious and Conscientious, and has a Will. And it would be very nice if when he simply told himself that he would like to have his mind become Objective, but the mind as it is at the present time is incapable of doing it. Because it only can think about the possibility of Objectivity, but it lacks the possibility for itself to experience a moment or a present; and that the mind as it is now, is living either in the future or the past, and for that reason it can never become Objective. Because of this, one assumes that if I only could separate a little part of the mind and make it function independently of the rest, and if there is still a section in the mind that could actually grow out because it is not as yet soiled—I call it a ‘virgin field’ which, of course, is located above the temples on the sides of the head in ... still enclosed, of course, in the cranium—and still having the possibility or the potentialities because it is equipped, you might say with mental ‘machinery,’ it now has to be set in motion.

And, what takes place in Man is a very strange kind of a process. Because he has the thought and there is definitely a wish for it, that at a certain time he is helped ... and I don't want to go too far in detail about that, this wish, if it is strong enough, helps a certain gland in the head to produce a certain chemical which enables a Man to start to function in these two parts in an Objective sense. I don't want to go further in an explanation of that, but that is actually what is taking place, and because of this, that what now takes place in a Man as he tries to Work is that the result of this state, even if it is an Awareness for one moment or if it's a continuation of such an Awareness and produces then a state of being Awake, that in that state the different processes in a Man physiologically are affected.

In the first place, his ordinary process of eating and digesting that what is given to him as food—solids or liquids—is actually changed in the possibility of extracting from his food more than he can extract in an unconscious state. With other words, when food—which is also subject to the law of an Octave—is digested up to a certain point which may, let's say, be 'exhausted' at the point 'Sol,' as a result of this Conscious state that what now takes place with the digestion goes further to 'La' and sometimes even 'Si'; it simply means that there is more efficiency as far as ordinary eating is concerned, and that because of that there is more nutritious value, and also that Man could have ... could eat less.

The second effect is on his breathing which, as air, is the second kind of food for a Man. As it is at the present time, air consists, for Man as he now breathes on Earth, of oxygen and nitrogen, and he utilizes the oxygen for processes of combustion and in that produces of course food for himself sometimes in the form of heat, sometimes in the creation of a certain way of cleansing the blood. But he doesn't extract more from air, because he has no capacity. When he is Conscious he takes out of air certain substances which are also in it, although in very minute quantities. Those are called 'noble gases.' They are krypton, xenon, helium, and whatever is understood by those noble gases—we call them 'noble' because chemically speaking they are not active—it's only recently that we have in chemistry been able to do something with it, but for a long long time they were chemically inactive because the ring of electrons around the nucleus was closed up, and therefore they did not have any valence. Under the influence of this kind of activity as produced by Work on oneself, that what takes place with the breath is that the body extracts such noble gases; also in small quantities, but nevertheless in a state of Consciousness they can be digested. You might say the 'nobility' of the gas when it is inactive on Earth, can

become active on a higher plane, and it belongs to an advanced state of Consciousness; then the noble gases have a very definite effect, and extremely useful for the development of an emotional body.

The third result is that what is now called ‘impressions’ of Man, which he receives through sense organs—five of them. When a Man is Conscious, or even when he is Aware and Conscious for one moment ... a flash of Consciousness during that time and it is almost, you might say ‘not time’—it is like an Infinity that he experiences for one moment or extended as an Awakened state—that then Man receiving impressions which of course for him represent energy, that then because of this condition in which he is, the energy is *not* sent to the regular places in the brain but they go to certain places which sometimes are called ‘subconscious’ and sometimes are identified with the possibility of growing in a mental structure at the places which we now have designated as ‘virgin’ fields, and they furnish energy then of a different kind. And particularly because both digestion processes and air processes also are affected, that what Man is able to use for his further development and the formation of what Gurdjieff calls the ‘6th’ and the ‘7th’ sense, is a certain ability which results in an enhanced Consciousness ... or an Objective Consciousness and an Objective Conscience; and that the food that is produced in the body of a Man is the sex energy, and partly changed over into what Gurdjieff calls ‘Helkdonis’ and ‘Abrustdonis’ from different kinds of foods of different rates of vibrations and different densities which are used for the formation, or the building, of a Consciousness and for the building of a Conscience.

So, you see, here is the picture of a Man—what he can obtain if he wants to Work—and I simply go a little bit in detail about the theory of it in order to give perspective, in order to give you an idea that something quite definitely is taking place when you make attempts at Work. And although you may not experience it in the beginning, after some time you will definitely notice certain changes in yourself; and that is because what energy, now, under the influence of the effect of that what is Consciousness or the attempts at Working ... at the attempt of trying to create an ‘I’, simply means that the physical body already starts to be affected by that process and it sets loose—that is, it loosens up—the relationship between the centers, and this is what we were talking about.

The difficulty for this particular process is not so serious ... when it concerns the mind the way it is now and the feeling the way it is now, there is very little contact between the two. The

thalamus and the hypothalamus in the brain help to furnish a certain amount of feeling energy, but the real contact between the feeling center and the mental center of Man is through his body. Because both feeling and thoughts produce a condition and sometimes an activity of the physical body in executing whatever is the wishes of either one, and the contact is via physical body, and is not direct between mind and feeling center. I think this could be verified if you really are sensitive enough, but the reason why it's a little easier to have a separation between thinking and feeling, it is also indicated by many times the conflict there is between the two. If they were actually connected there would not be as much conflict, they would function more or less as the same kind of an entity.

I say it's a little easier, but it is still difficult. The contact between feeling center and physical center is much closer; and it is almost practically as if the feeling center is part of the physical, and when we say 'feeling' and 'sensing' and 'sensation' and all that, we mix in the terminology of using it, we mix up functions that belong to a pure feeling—and would have to be emotional in quality—and that what belongs to the physical body. And one of the reasons why we have grown the way we are in an unconscious state, is simply that the physical body was not sufficiently developed to be able, you might say, to stand on its 'own feet.' And it's very strange to say it that way, but in many cases the physical body was helped by a feeling center, and then the physical center was used as a form of expression of that what is being felt.

I always call that the 'playground' of the feeling, but now if there is an attempt made, under the influence of Work, of separating the feeling from the physical body, the physical body is left by itself and it has no means really of expressing certain things than only in the form of activity and almost, I would say that the physical body feels 'lost.' Because if you imagine that one has a feeling and there is no physical expression, no manifestation at all—no form of behavior—the body has nothing else to do than just fulfill its own functions, and it is not enough for the body. Because the body has an instinct ... and it has something that is partly automatic and partly Conscious and takes care of the ordinary affairs of the physical body; not necessarily directed towards what is physical but that what has to a great extent become habitual, and in order to help this kind of a situation—that is, to enable the body to become what it really ought to be—there are certain exercises in the direction of Sensing which will give a certain attribute to the physical body to take the place of feeling, and in doing this one helps the body to separate more from the feeling center, and because of that the feeling center can start to develop on its own.

side 2 The reason for relaxation as a Draining exercise, is that at the time when a person is completely relaxed, that that is an excellent time for him to Sense. I will explain Sensing to you as an exercise because it is valuable, but you have to listen very carefully because there is a great possibility that you will misunderstand it and that after some time you don't really remember anymore how it should be done.

Sensing of a body takes place in the brain with a wish to Sense a part of the body. It is a relationship between a mind unconsciously sending attention, that is a form of energy, to a part of the body which has to be Sensed, or which he sets out to wish to Sense. He starts with his right arm. That is, the relationship of this kind of an attention is between his mind and his right arm. It is not a description of the arm; it is simply sending an attention to the arm and recording, in the brain in an ordinary sense, the existence of the arm, and the process implies that practically nothing else exists but his arm and his mind. It's very important to understand that, because that is the kind of concentrated effort that has to be made. It is as if there is a constant flowing from the mind to the arm, and it reflects from the arm to the mind; and it produces either in the mind a very definite image—almost like a sensation, although that is the wrong word and I don't want to use it but that is the term we understand—that the arm exists, but in the arm it produces a Sensing that is a realization of the arm existing ... and that the attention as energy being sent to the arm can penetrate the arm up to a certain point when the arm is sufficiently relaxed and when it is more porous, and such attention can enter and be received and also can accumulate.

When the right arm has been Sensed—and it may take time before one actually realizes that that's all you can do—the Sensing exercise can proceed in Sensing your right leg. There is sometimes difficulty in doing this because you might mix it up, and for that reason it is sometimes essential to reduce the exercise to nothing again—not to do it; as it were, to send the attention back to your mind—and then redirect it to your right leg. And the same process takes place—and at that time the right arm does not exist, and only your right leg—again it is necessary to give this attention as much as you can and, you might say, 'play it out' until that particular way of sending attention to that part is exhausted.

Again, you take the third step in this, which is sending your attention to your left leg. It is, again, the left leg existing and not the rest of the body; and that, again the concentration of attention being sent there, being received by the left leg, penetrating because it is relaxed and it is more porous; and leaving as it were a 'residue' there and, again, the mind receives an impression

of that what is the leg and notices the fact that it exists.

The fourth step has to do with your left arm. It's exactly the same in principle; only, the object is different now.

After completion of this particular cycle, which is like a circle—don't forget that it has to be done exactly in that way: starting from the right arm, ending up with the left arm—it can be continued for another cycle around if you wish. It is not always necessary. It has to go from that right arm to the left arm, because it produces a certain dynamic quality around one's solar plexus. And I don't want to go into detail why that is necessary, but it makes oneself more 'attuned,' as it were, to the possibility of later receiving, by means of this exercise, different kind of forms of food from a different level.

For the time being, be satisfied with using the attention you have. When it is difficult, try to do it—while you are Sensing—by saying, "Lord, Have Mercy." This is part of a so-called 'physical movement' exercise, which is also used by Gurdjieff in Movements, in which each limb is Sensed—one after the other—with counting and with the changing of the position of the head. And "Lord, Have Mercy" simply indicates that I as Man cannot do these difficult things because of my total commitment to unconscious states, and that it is necessary for me that Lord has mercy on me in order to equip me or to help me or to be there, or to send in some form or other. It is like a prayer that I wish to be heard for the sake of fulfilling this exercise, and to do it right. "*Ayez pitié de moi*" is the French for this, and it's very interesting in this Movement if you hear it. And I've heard it many times in France—that a whole group, as such, says these words—and it creates at such a time such a tremendous force among all of them taking part in that kind of an exercise, that you can't help but be affected by it.

When this has taken place and you have gone around once, there is a certain quantity of energy in the four limbs; and it has to be distributed over the body, otherwise the body will be ... and might be a little bit unbalanced. And for that reason again is used the "I Am" exercise, and during the process of exhalation the material which is in the four parts is distributed over the totality of the body and will make the body, physiologically speaking, more homogeneous.

Again, I say I go into the detail about this because I would like you to have this as something you can do. It is something that is only of interest for those who are interested in Work, and in the future, at least for the period that I am not here, this Group will be reduced to only people who actually wish to Work. It is not necessary ... and it is quite deleterious to get

new people in with whom you talk. We will stop the little ad in the paper. It has outlived its usefulness. There are at the present time a few ... I do not care how many or even how little, but there are some who very definitely want to Work, and to a certain extent you are permitted ... and you want it because you want to try to find out what is the value of this kind of Work for yourself, and it's only meant for those people. Those who want to come, even if they are new when they have that attitude they could be allowed. But those who come out of a little bit of curiosity or simply not knowing anything about any kind of Work, not even knowing the name of Gurdjieff—they are taboo. There is no reason to invite them, because there's no use spending one's time and energy for useless things.

The reason why I don't want such new people, although they may be quite interested and maybe after some time they might come and maybe even it could arouse some kind of an interest in them: It is not right for a young Group to start to talk about Work when you don't know it. And it has been much too much in the past; there was a great deal of ordinary discussion; well meant, but much too much talk. I've said it already in the first evening I was here, and I would like to prevent it.

I would like to see, first, that there is a Nucleus which really understands Work. And for that reason I've given these two exercises for you to try and to see how far you can get, and to what kind of a level you can be when you are together and discuss Work. So that there is no reason for any particular theoretical discussions, nice as it may be sometimes. Keep it to yourself if you really want to, and there is enough of that kind of literature available—you can even study the Hydrogens of Ouspensky—but when you get together... And there is only going to be one Group, and it is Group II. Because you are *not at all* any Group I whatsoever. You're just learning ... and you're learning to understand each other, and you're just learning to find out what is Work. You're in the very beginning, and whenever you would have to explain certain things to a new person there would be such a divergence of opinion of yourself that it would confuse anyone coming in new; and it would create among yourselves simply an impossible state, because you wouldn't know who to believe and it would throw you off.

Try first to come to grips with the fundamental ideas of Work so that there is clarity in your mind. What is really meant by Observation in the real sense; so that when Observation is there hundred percent—that is, the understanding and the attempt you make—that then it can be introduced, one percent of Impartiality; and when you try time and time again, in the application

for yourself to be Aware and to remain Conscious as long as you can, that then the Impartiality will gradually become hundred percent, and that when it is in that state that you then can introduce one percent Simultaneity. Because the concept of a moment is extremely difficult for one's mind, and it will take you a long time before you understand the Simultaneous process. And nevertheless, these three—I call them still ABC's—are absolutely essential for the understanding of Work, for actually practicing it and for deriving results, and unless you fulfill all three there will not be any benefit.

Try to understand this, because I mean it and I say it from the bottom of my heart. Because if you actually play at it, there is absolutely no sense to talk about Gurdjieff. You can talk about anything under the sun, but when you wish to Work something is involved regarding your own wish to 'grow away,' as it were, from this Earth and to eliminate the bondage which is now represented by all your manifestations, all your mechanicality, all your habitual way of behavior. And it is that process that we are talking about, and it is only those who are already a little bit more familiar with what is really needed who probably at such a time can be serious about the attempts, and you do not wish anyone from the outside simply to come in and satisfy their curiosity. Leave them alone. There is enough that they can read, and it is curiosity. If actually they wish, and at the proper time when you know a little bit more and that there is no particular disagreement among yourselves, *then* you can start talking about real Work, about what *you* have tried in your life and the applications and the difficulties, different obstacles—what was always in the way when you make an attempt—and that from there on your Group discussions will be on Work only, and I hope very little on theory—and surely not needed for explaining things about Work, as I say, about which you don't know anything at all.

I say it very clearly, because it is the truth. You dabble at the present time, and you have dabbled. You do not know as yet what is meant, and you have to learn to have the proper attitude and also you have to have that kind of a seriousness; that you know that something is involved in this in which you actually are saving or trying to understand your life, and that it has to be on that kind of a basis of let's say 'sacredness' or 'holiness.' You are not playing with something. It is something that is extremely important for yourself if you want to grow. And if you wish to grow, all of you—all of yourself—has to be there and it has to be 'committed,' you might say, to the desire really to Wake Up. Because that what you are now is asleep, and you have to know that you don't wish to sleep and don't want to continue, and you select this

because this is a way which tells you what to do.

It is not a way of a thought process and refining it, and it's not a way of becoming a better kind of a Man and feeling better and even increasing the total range of your emotions: It is not Objectivity, it is a refined Subjectivity. Objectivity is an introduction of a new concept. It is the difference between one level and another. It is the difference, as I explained yesterday, between what are component parts and what is the entity which is a result of the fusion of such parts. It is a difference between that what are the active elements in a chemical reaction, and the end product. It is a difference between Man as having different centers, and the unity of all centers into One. It is the difference between the different layers of an atom, and a molecule as it is built up; that around the nucleus there are layers of electrons, and I said before that sometimes such a layer has a ring that is closed up and then represents one of the noble gases and the next one containing more electrons but is away at a distance from the first; and if you continue there are several of those kind of rings, all separated from the preceding, more in, more closer or closer to the nucleus, and the distance—that is, that what is overbridged by going from one ring to the other—is represented by what is called a 'quantum.'

It is a quantity of substance of energy. If one wishes to become Conscious, Man has to leave the state of unconsciousness and go over into a different level of Consciousness by the introduction of the concept of Objectivity. And it does away, then, with all concepts of subjectivity—that you might say is the 'ideal' state, and it's the ideal process. It will never take place that way. There will be a gradual growing from one level to another and a gradual loosening up, but I'm talking about the final stages. If I pray I may not be able to pray with all of me, but I do the best I can; and sometimes it is emotionally colored and sometimes intellectually and sometimes it may be only in the posture, at the same time when I wish to Wake Up I employ that what is still an unconscious state of feeling and an unconscious state of thinking, but gradually by having the little 'I' function as an 'as-if' and after some time becoming reality—of actually existing as an Objective faculty and Observing and recording facts about myself—certain things are introduced in that little 'I' of Objectivity, collecting of facts which are truthful.

And that that what then can take place, it is a second step. I have to explain this. The intellectual body, as you know, is the 'Do-Re-Mi' above the line—above the line which separates unconscious from Conscious. The 'Do-Re-Mi' of intellect is completely in a Conscious area. All that it starts is the 'Do,' which is on the dividing line. The 'Do' in that

sense, turning its face towards the possibility of Objectivity and Consciousness is, or consists of, the three steps I have mentioned: Observation, Impartiality and Simultaneity. That is 'Do.' It is a triad by itself, and when it becomes a unit one is ready to go to the next step. It is a step. It is not a flowing easily into; although there is energy that will go there, there is definitely a difference between the note 'Do' and 'Re' in vibration rates.

'Re' means, in our terminology, 'Participation.' It is very simple to understand it. It is the little 'I' at the present time sufficiently grown up so that it can be of use to the personality. And then the wish is expressed on the part of the personality exactly the same as in the creation the wish was expressed to make something Objective; and that this Objectivity functioning as little 'I' and growing up, now has two attributes: One is Consciousness, and the other—in that state—is only Benevolence. As a result of being created by me as a personality there is a Benevolent attitude on the part of the little 'I', and now when the personality gets ready to wish to call 'I' back to the place where it was started from, little 'I' returns to the manifestations of the physical body and also the different organs as they are functioning. And then 'I' starts to Participate; that is, it becomes part of the activities of the body as a result of whatever it thinks and whatever it feels—or even perhaps as a result of what gradually becomes Consciousness and Conscience—and in this particular operation the 'I' remains Conscious and the personality remains unconscious, but is affected by the presence of Consciousness.

Consciousness, as represented by the little 'I', functions in two ways: One is giving light which is real Consciousness, the other is giving heat or warmth which is Conscience. One goes to the formation in the brain, of being affected by that what is the beginning in this, in these little places and gradually spreading from there to the activities of the brain which are unconscious and converting them and affecting them the same as yeast gradually penetrates into the dough of a bread; at the same time, that what is Benevolence on the part of the little 'I', that what becomes residual in the Consciousness this time will flow towards one's heart.

It's a strange kind of a process and it is not so easily understood, and it's simply possible ... because there is no direct road now, and that that what is being formed in the brain as a result of Consciousness is also a certain substance which is similar to blood but of a different kind of quality and also a different kind of density. Gurdjieff calls it 'Hanbledzoin.' It is the blood of Kesdjanian body. Kesdjan is the emotional body, I say 'Kesdjanian': The blood that is necessary for the maintenance and the formation of it is now Hanbledzoin, it is a substance almost, you

might say, of a 'hypnotic' character which starts to flow from the brain—again, the thalamus is used for that purpose—and starts to affect in the heart a condition resembling Conscience. Using whatever there is of feeling that can be used and transported from the solar plexus gradually going towards one's heart and making one's heart functioning in the sense that it is already familiar with the distribution of blood through the physiological body, that now this Hanbledzoin can be sent through the Kesdjanian body.

I don't want to go into further detail because otherwise there is too much that would be left out, I still want to say a few things which are important. The reason why Conscience and Consciousness can agree, is because they were formed and instigated by the same 'I'. That is, the 'I' is now sending energies; you might say 'spreading' it, almost converting ... or is making the rest of the mind realize that functioning in accordance with an Objective sense is required for the individual when he actually wants to grow up and become free; and that at the same time, the formation of Hanbledzoin is a result of a condition of Consciousness in the state of one's mind, and because of that—this Hanbledzoin being used for Conscience—there is between Consciousness and Conscience no disagreement. And, this is extremely important; because it changes exactly the condition in which Man is in ordinary life because *there* his feeling and his mind very seldom do agree, and because of that the Man is in a complete imbalance, completely you might say 'chaotic' because of it since his activity is dependent on that what is ordered from his feeling or ordered from his brain, and a Man many times does not know what to do. It's exactly because of the unity which now exists between Consciousness and Conscience, that the Will can actually perform. And the Will because of that—since there is no dispute, no question of disagreement—is of course much stronger than any kind of a wish could be.

It's important to see this. I call such a Man, of course, 'Harmonious.' It is also an Individuality. It is a person still living on Earth, still fulfilling all the functions of an ordinary kind by means of that what is his body, still having within him Man Number One, Two, and Three; still having Number Four as the possibility of an emotional body starting out and constantly being interested in furnishing food to cross over the 'Fa'-bridge to the 'Sol-La-Si' of Kesdjan.

'Sol-La-Si' is Five—Man Number Five. Man Number Five in relation to Four, simply means that Five is permanent. Four is not as yet. Four can change and fall back on 'Do.' When once 'Fa' has been overbridged, there is no possibility of falling back on 'Do'—it can fall back

on 'Sol,' but not below. And exactly the same kind of a relationship exists for the Intellectual Body, in which its own 'Do-Re-Mi' is Man Number Six and the 'Sol-La-Si' is Man Number Seven.

There is the completeness of Man. For Harmony, Man has sufficient when body Six is developed. Body Seven—or rather, as Man Number Seven—is of a certain quality, a certain intellectual density which belongs to the understanding of his life. Not his knowledge; Man has no particular need as yet for becoming Harmonious, but Man Number Seven is the bridge which is furnished for him in order to go over from one state—of unity of Man—into the state of a different kind: Higher, and a higher form of Consciousness. Man Number Six ... up to Man Number Six belongs to self-Consciousness, Man Number Seven produces the link between Man as self-Conscious Man to Cosmic Consciousness, and those are the different gradations.

Next time when I see you I will talk about the Enneagram also as a third way by which you can be reminded of Work, and also perhaps certain understandings that you can derive from it. Because the Enneagram is a symbol of Man as he is, and also as Man as he should become. The Law of Seven is in the Enneagram, what it means I will explain later sometime. The Law of Three is in the Enneagram. There is a connection at point '9'. That is where Man can change over from his laws of phenomena into laws of noumena; where he can change over from the Law of Seven into the Law of Three; where he can actually become Aware of the existence of a neutralizing force; where he can be as Man in life and still be part and live in his inner life. That is where Man can participate in his daily tasks and still have enough wish left to equip himself more for the possibility of finally leaving Earth.

This particular state is called 'Mi' in the Octave of development either of the little 'I' or of his intellectual body, which is his Soul. When 'Mi' is struck in the Soul, Man is willing to submit, for himself, to all kinds of conditions in which he wishes to prove to himself that he has an 'I' which can remain Conscious and that he has a Conscience which can function. 'Mi' is really the point at which the Will of Man becomes apparent, and in which he has no fear to face conditions as life might give him instead of turning away from them. It is the beginning of Man, at such a time when he starts to face that what is and wants to extract from it that what he can; and that he wants to extract from it to the fullest extent in order to derive, from that kind of an energy, certain forms of behavior which are in the beginning a little unfamiliar to him but which, if he tries and actually can accomplish it, will give Man the sense of an Experimentation with

himself as his body by exposing his body to conditions which are unfamiliar in order again and again to prove to himself that his 'I' actually can exist and can remain in existence. It's a very difficult period to go through, and it is sometimes tremendously frustrating; because one feels and one hopes that one has an 'I', and then by putting it to the test sometimes the realization comes that it is not at all an 'I', it still is ordinary thought forms; and to him the necessity of becoming and being ... and continue to be extremely truthful and really honest.

In the formation of further development of this intellectual Octave, the 'Mi' goes over into 'Fa.' And I just want to mention this : 'Fa' in intellect is Conscious Labor and Intentional Suffering. So, whenever you read that word, don't think that you know what it means. It is tremendously far removed, and it only appears at the time when you get through with these ordinary things. It will take you a long time even to get through them and it will also require a great deal of sacrifice on your own part, but it is still not an *intentional* suffering. It's entirely different. And Conscious Labor—of course we learn a little bit what might be *if* we actually could labor when we are in a state of Consciousness, but as you know yourself and you will find out as you Work, that the state of labor *involves* a person, and that because of that he will not be Conscious. He would wish to be, but it is still an impossibility because it's too far away.

Now, don't think that I say all these things in order to make it more difficult for you. It is only to emphasize that it is not just a little play thing. This question of Becoming and trying to become Conscious is a very serious matter, and you must not look at it flippantly and you must not attempt to try to Work in conditions where you know it's utterly idiotic. Don't try to Wake Up when you are emotionally involved. Don't try to Wake Up when you're worried. Don't try to Wake Up when all the thoughts are running around in your head without any rhyme or reason. Don't try to Wake Up when there is something you suffer under or that you would like to have removed, like a pain or something that's just a wrong condition with your body. Waking Up has nothing to do with it. The wish to be Awake is the wish to be Awake, without describing what state you should be in. Because you don't know. You only will know when you reach that state, and then I hope you will stay long enough that you can describe it. But before that, don't dilute your effort by trying to dictate to God what should be done. Because actually that's what you are doing. You start to judge from a subjective standpoint what the condition of Objectivity should be, and of course you don't know anything about that.

When you Work, remain very simple. Try to apply whatever there is as that kind of a wish;

and there may not be very much in the beginning and maybe after some time it runs out, but try to use it as well as you can, and most efficiently, in conditions let's say which are very 'simple.' But your wish has to be quite strong for that, because you have to counteract such a tremendous amount of unconscious states—in that what is associations—that you will have a difficult time already to try to create something of the kind.

At the same time, when I say I don't want to make it too difficult or to make it appear as if it is tremendously difficult. It is not, when you start at it slowly and when you use common sense. And you always should have hope, and of course you should remain patient. And in order simply to give you an idea that something is really involved that is worthwhile, I have talked about it in the way I did. And I've emphasized ... because for me, naturally it is a serious question.

If you really want to Work, you are engaged in changing your life. You are engaged in admitting that what your life is at the present time is not right, or not complete. And that the motivation for that particular kind of a wish should be very pure in the sense of, that is what you wish. Don't ride two horses, or three or four. When you want to Work, find out first what is meant, and be absolutely sure that that what is meant you understand. And then make absolutely sure that you agree with what is supposed to be done, so that that what you wish to do you can do wholeheartedly. It requires a certain form of confidence, of something that you hope for, something that you don't know but it seems to be the most logical. And if it is not logical, if it is not something that you can verify, if it is not something that you believe in—that it ultimately could actually become something for you *very* much more worthwhile because of its reality, that on the road to that that you will gain perhaps much more knowledge and a better understanding of yourself—if that does not take place, this is not Work for you.

Riding three or four horses is idiotic. Assuming for a moment that you would have certain results, to what will you ascribe it. I would just say a few words about ... stick to this for a little while to give it a good chance. Make sure that you understand it, otherwise you will blame non-results on something that you do not understand, and it is not fair—neither to you nor to the Work itself. If you want to grow, something is involved for yourself—I call it as a result of a commitment, or a realization that you need it—then forget about the other things for a little while. It's quite all right to read and to have a little religious feeling and of course to be stimulated, but if you really mean business as far as this Work is concerned, you will translate all

such thoughts into an endeavor of Working.

In the second place, don't use drugs, for those who are going to be more or less committed to this Work. I've said enough about drugs at different times and there are tapes available that you can listen to, and it is explained very clearly why you should not do it. But of course it's extremely simple: When you start to rely on anything of the outside that you take, including even doctors, there is nothing going to be developed in you, and it is quite obvious. But there are many other reasons why it is silly, and I do not wish it. You must understand this, because I am going to be very strict about that. *No one* who wants to Work will continue with drugs. There is a certain period, maybe, if you are a little bit addicted to it that it might take you some time to get rid of it. It will be in your way, really, if you want to Wake Up, and unless you are serious about it ... it's all right, but then don't come if you cannot get rid of the drug habit. And this includes marijuana. Even if sometimes it's considered that it's not so bad and that the badness starts with LSD and the rest, marijuana is also something on which you would rely as giving you a certain state, in which state there is absolutely no 'I'. And you won't even know what to do with it. All that is left is a little memory, and in the meantime you have a chemical in your body that has to be discharged, to which the body is not equipped.

But we won't talk about that now in detail. You can read it or listen to it if you like ... if you are interested, but it is a requirement I set out, and I will enforce it. So, you must know what you are up against. I say there is a time, perhaps it may be difficult. Some people have tried to give it up and there is still a little habit left, and so forth. If your attempt is honest and serious, you can get rid of it. And for the sake of Work, for the sake of people working in a Group, for the sake of understanding each other there has to be that kind of a level, and there is no wishy-washy business whatsoever. I say it now, because you may as well know it. That is something that is definitely enforced in New York in what we call 'Group I', but it has to start here; because you need to know it, and you are also entitled to know what I think of it.

Now, this is a little résumé of Work. First, to give you some information for the next month or so, and now I hope that you will Work; that you will get together; that you have some tapes which are being sent. And do not expect any answer from Bill, unless it is about Work. Because I've asked him not to answer, or to try to correct, any kind of statements that are neither here nor there. So, you will have an answer on Work itself, and suggestions that he will make. I will listen to your tapes as much as I can. If I want to add something to it, since I know you a

little bit now it might be easier than it has been in the past. So don't misinterpret it if I don't do it, because I do think of you and I wish you really in all respects a great deal of real attempts, real wish.

Sooner or later I believe that people will have to come to that conclusion: That unless they do something about their lives, nothing is going to happen and they will die like a 'dirty dog,' as Gurdjieff would call it. Either a Man is a Man ... he can die in Consciousness, he can prepare during his life that what is needed for him if he wishes to believe in the continuation of his existence as a Soul, that he actually can make that during the time that he is now alive—during this particular time in life that has been given to him, not knowing how much more there is available and not having any particular recollection of himself being ... that he existed before or will exist afterwards—that at the present time such knowledge can be given to Man by experience, knowing that something exists which is already independent of the existence of Earth. That would be the best proof for Man that he could actually exist in a spiritual sense.

I wish that you can Work well enough. I wish that you remain by yourself, with yourself as much contained as yourself. I wish that you want to continue regularly. Don't make it haphazard. If you once say, "I come," you come. Come hell or high water, you come. You have a meeting once a week. Keep at it, attend to it. Settle on a meeting that's convenient for all of you. If in addition you want to listen to tapes—fine. If in addition you want to have a reading group—also good. Read Beelzebub, not any other book. You can read other books for yourself as much as you wish. Listening to a tape if you want, it can be useful. If you wish, discuss what we have talked about in New York, or some other tapes that may be here and there. Certain tapes deal with certain subjects. If you want something that you want to know about, maybe the Index in San Francisco can help you to tell where to find it and Bill can help you probably to procure it. Use San Francisco as much as you can. Try to retain contact with them. See to what extent they actually are willing to help you ... and you *make* them help you, because if your wish is honest and sincere it will produce that kind of result.

We are in all of this together; a little bit spread over the totality, more or less, with different Groups here and there, but it doesn't matter because there is much more unity, much more solidarity among us, much more exchange and much more presentation of the ideas as they really were meant by Gurdjieff. Not as they always were interpreted by Ouspensky. And you know my particular attitude is to try to keep, let's say, the 'record straight' and to try to remember quite

honestly—and, in it, as exact terminology as I can—that what Gurdjieff has taught and what he has lived for, and what he tried to impart to a few of us who probably were happy and very fortunate to have met him and to know a little bit about him. And it is from that kind of, let's say, 'fund' of knowledge that I talk, and I hope to be free from any particular kind of interpretation which is my own—and if it is I will always be honest enough to tell you about it.

So, it is the end of the tape, I notice, and this time the chapter is not to be continued. If anyone knows the little book by ... called Monkey, which was translated by Waley, it describes the different trials and tribulations of Tripitaka, an ordinary, common man. It's an old Chinese folklore and the book is written in different chapters, and at the end of each chapter it says in one line: "And, if you want to know a little bit more about what happened to Tripitaka in the condition such-and-such, then you will have to read the next chapter." And so, it's the way you read through the book: Until the last one; there is nothing said there, that is the end.

It's the end of the little time that I was here. I'll see you as soon as I can. In the meantime, Work. Work... Work as much as you can and I hope digest, and I hope that all of you profit by it—really profit, as if you are building something in Heaven, allegorically.

End of tape